

Dear Sujata,

For some time I had an idea that you had something that worried you, or some doubt about something. You think of going to Thailand for a year, near the center of the Thai meditation teacher, because you believe that through practice one can get rid of kilesa as quickly as possible. Now, you have a thought that all of us have from time to time: (except of course the ariyan) we are advancing in years, and we do not know about our next life, will we have the opportunity to develop paññā again, so, should we not more or less hurry with the practice? What can we do now? I sympathize with your feelings.

You make already plans, thinking of how to live in Thailand. There is one thing: do we realize this moment now of thinking? There is a cetasika vitakka, thinking, arising with many cittas, kusala citta as well as akusala citta and other types as well. It has the characteristic of hitting or touching the object. Does it not hit, and hit, and hit now, all the time? If we are . . . not mindful of it as a conditioned nāma we are neglecting the Buddha's teachings, not profitting from the treasures of the teachings in full. We are so absorbed in the stories we are thinking, thus, the paññattis, concepts, and forget the citta itself. Then <sup>there</sup> is sloth and torpor, thīna and middha.

This happens all the time when we plan, and when one thinks to go to a center, do this or that. No need to go elsewhere to have more sati. It depends on conditions where one is, anything can happen, at any time. What about your husband, does he like to go? You would have to follow rules, maybe reading is forbidden there. From what I hear, I am afraid it is not natural life.

You could also go for a few weeks in order to see for yourself. I think it is quite a big step to leave your house for a year. I think one can stay in such a center, and the cost of living in Thailand is cheap. I had to laugh when reading what you eat, it sounds good! Do you eat egghoppers for breakfast? I could not help you with any association.

What are then the hidden ennemis the teacher speaks about? When there is no awareness there are always hidden ennemis around, because kilesas take on many different forms and make us even think they are friends, always luring us. Especially desire for result. a quick result. The teacher cannot give you the treasures of Dhamma, nobody else can do it for you.

Lokuttara citta cannot arise all of a sudden, insight has to be developed in stages, on and on, just now, not at some other time. Together with the lokuttara citta there is right concentration by conditions. If we try to have a lot of concentration first

and then become enlightened, then there is bound to be the wrong kind of concentration, a hidden enemy again. If one is not mindful of akusala no way to become enlightened at all, akusala cannot be eradicated. But, when insight has been developed, all the stages; it may happen that lobha arises, but it can be realized as only a conditioned nama, not self, and then right after it lokuttara citta could arise. There is no rule at all of what reality one of the three characteristic must be realized just before enlightenment, it can be the impermanence, the dukkha or the anattaness of lobha!

I feel you may not be inclined to Abhidhamma, that is of course very personal. We cannot be the same, people have different inclinations. But it would be a great support for satipatthana, one understands better what the object of awareness can be. One will be surer about the characteristics of realities.

I may not go to Thailand this year, it is possible that Khun Sujin has a trip in Europe.

You had a question to me: "What was in your book that appealed so, so as to rouse me so far?"

I learnt the Dhamma from Khun Sujin, Dhamma in daily life, and Abhidhamma in daily life, they are all realities which can be proven, if one develops understanding or insight. There are books with many terms, but the way Khun Sujin taught brought them all to life. It is not in the book, it is life. That I tried to render in my Buddhism in daily life and also in my book Abhidhamma in daily life.. I think that you get that from my book, the directness, and that appeals to you. We like to learn about our own life, to understand ourselves more. To realize: in what direction are we going, what do we seek in life. How can the goal be reached. Through knowing realities as they naturally appear. It appealed to me, that understanding should be developed naturally, not forcing oneself and change one's life style. Not doing anything special, but getting to know one's kilesas. The getting to know is already a beginning of a cure, pañña does its work. Above all understanding should be stressed, because when there is pañña no need to think so much of effort, volition and concentration. The kilesas are anatta, it is not possible to just get rid of them quickly, they arise because they have been accumulated for aeons, they are conditioned. But it can be realized when they appear, they are not self. Seeing the uncontrollability, not controllability, that is wisdom. We may not attain enlightenment in this life, but <sup>what</sup> was once learnt is never lost. It will be accumulated and in another life it will appear. And then, is a moment of right understanding now, of our natural life, not a precious moment? It is valuable, just a moment of understanding now. Better to think of now than always of the future. With metta, Nina.